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A
SERMON

Preached at a VISITATION

In *Honiton* in *Devon*,

On Wensday in Easter Week, 1676.

By *J. R.* Rector of *Lezant* in *Cornwall*.



L O N D O N,

Printed, and are to be Sold by *Simon Miller* at the
Star at the West end of *S. Pauls*.

SERMON

Preached at a VISITATION

In Monmouth in Dorset

On Wednesday in Easter Week 1676.

By J. R. Rector of Lincott in Cornwall

13:07

LONDON

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Star at the West-end of St. Pauls.



1 Cor. II. 16.

But if any man seems to be contentious, we have no such custome, nor the Churches of God.



He Apostle (to shew that God requites a *decorum* and decent accomodation in the Act of his worship) sharply inveighs against the Corinthian woman, who from a Phantastical imitation of the She-Prophets and Priests of the Gentiles, (who had their faces discovered and their hair dishevelled, when they uttered their Oracles, or celebrated Rites and sacrifices to their Gods) at the time of their praying and prophesying were unveiled in the Church, and appeared bare and open-faced in publick, notwithstanding it was then accounted an unseemly and immodest guise, as he proves it here by several Arguments.

1. A *contrario*, and that, 1st. From the decency of this Ceremony of having a veil, v. 5. and,

2ly, From the significancy thereof, v. 7. So in the 2d. place, from an Argument *ab absurdo*, v. 6.

3ly, He enforced it from the Angelical presence in the Church, v. 10.

4ly, From an Argument *a pari*, v. 14. *quid* how odd

odd would it be for men to wear a veil, a womans drefs, so by the like reason is it as uncomely for women to be without a veil, that is, in the guise and drefs of a man ; and however the devils of the Gentiles sometimes take pleasure in this unseemly accoutrement, in uncomeliness and absurd garbs, yet the God whom they worship, with the holy Angels who are present at their devotions, loves a comely accommodation in such as worship him.

Lastly, he concludes from the example and custome both of the Jewish and Christian Churches, neither of which had any such use for their women to be unveiled in their sacred Assemblies : *But if any seem contentious,* (that is) will not be satisfied with these reasons, let him know that *we,* (that is) we of the circumcision, *have no such custome, nor the Churches of God,* (that is) the Christian Churches ; so *St. Ambrose* and *Anselm* understand it, or according to *Grotius*, *there is no Canon for it,* nor is it a custome of the Church or Churches of God, *q. d.* If *any adversus hac,* as the Syriack Translation hath it, against all these reasons will contend further, love to argue on, list still to strive, as the *Geneva*, here is one reserves an Argument, which is *inftar omnium*, and should silence all further disputes about it ; *we have no Canon nor Constitution to warrant it,* neither hath it been customarily practised in the Churches of God ; nay, we and they have the quite contrary rule and custome, and let this be the final resolution in the Case,

From the Text then and the context we may observe the course *St. Paul* took to satisfy a scrupulous conscience touching a Rite or Ceremony.

1st. He urgeth the reasonableness of the Injunction, and if this Method be not effectual, men be not convinced by his reasons, then he refers them to the Canons and customes of the Church, from which they are by no means to swerve.

But methinks I hear some disaffected and contentious spirits (as if they would tax *St. Paul* himself of impertinency) to mutter, saying, what means all this ado about a Rite or Ceremony, since 'tis of no greater matter? it skills not greatly, whether men observe it or no, whether covered or bare, sit or kneel, all's one; but our Apostle lets it not go so, but judging it a matter of importance, presseth the point hard, useth several Arguments, spends many verses, even half a Chapter about it, and as we may suppose mainly for these two reasons.

First, because he dislikes any contentions at all, since in its very nature is included a breach of that peace of which God is, and we ought to be very tender; for if contentions be not taken off at the first, within a while, at the 2d. verse from the text we finde their mischievous consequence no less then a Schisme, and the next verse assures us, that they will proceed so far as to flat heresies.

2ly, Because he likes not contentions against the Rites and Customes of the Church, he well knew Satans Methods, this Arch-Antichrist understands, that if he can first get himself children, they'l at length grow to men; grant him once one seemingly modest conclusion about a lesser matter hee'l be ready with his bolder Logick to attack greater points: allow him him but the rudeness to throw the Surplice out of the Church, the next news will be, the

house of God is degraded to a stable: if [down with the Ceremonies] once become Canonical, 'twill not be long ere the respects due to the Sacrament shall be little better then Apocryphall; if he may but disgrace the former, you shall finde him soon after confronting of the other, so in this Chapter, he falls foul with the Lords Supper; the *Corinthians* first *praying in publick, having their heads covered*, and whilst they approach the Lords throne in so uncusomary (and therefore irreverent) posture, can we expect better manners at his Table? accordingly v. 20. &c. they eat and drink there, as if they had been at home, and that sometimes to excess, so ill were the effects of a contest raised at first about a circumstance in the worship of God. St. Paul therefore opposing himself to these practises, after other reasons in the precedent verses, he lays for his ground this of the Text. *We have no such custome*,—or more fully according to Grotius's Interpretation, *we have neither Canon nor Custome for it*; neither *we*, nor the Churches of God; whence in the first place we infer, that as the Churches of God have had, so they still have, may, and ought to have, their respective canons, and constitutions, touching Rites and ceremonies, whereto due obedience ought to be paid by all such as are in communion. This is so apparent a truth, that to deny it and judge such Ecclesiastical sanctions, and constitutions unlawful, is to charge all the ancient known parts of the Church of Christ, with a sinful usurpation of authority in the Church; for that they enjoyed both in general and provincially synods what they judged useful, is manifest, from the canons of the Code of the universal Church, and of the *Roman* and

and *Assyrian* Churches, and from the more ancient canons amongst those called the Apostles, and from other Ecclesiastical rules of discipline frequently mentioned in *Tertull.* *Cyprian* and other ancient Writers: *Licet Pastoribus & Episcopis*, &c. it becomes such to make canons that things be done in order in Church, so the *August. Confess.* and for the more due and regular observance of such Ecclesiastical laws, and canons, it hath been the custome of the Churches of God, and those too, which we rightly call Reformed, to require subscriptions thereto; thus it was used amongst the Protestants in *Poland*, where, after the consent (chiefly touching the Lords Supper) was established in the synod of *Sandemir Ano. Dni. 1570.* between the Churches of those three confessions, the *Bohemian*, *Augustine* and *Helvetian*, it was concluded in another following general synod, that none should be admitted into the Ministry unless *consensui subscribat*: the French Church required likewise a subscription to their Liturgy, and besides this it hath been the custome even of the reformed Churches, to impose solemn Oaths for the yet closer binding to canonical obedience; thus, in the *Bohemian* Church, after Ordination the Minister was solemnly admitted to his Ministration by the Visitours, who among other things committed to him their *liber Ritualis*, containing their form and Rites of worship; to the performance thereof, they did oblige themselves at their Ordination by a Religious oath. So at *Strasburgh*, after its first Reformation, they who entered into the Ministry, did by Oath undertake to keep in the communion and obedience of the Church, and its Governours, according

*Aug. Cn.
fess. Ari ult.
Ap. l. ejus-
dem.*

Falkner p. 86.

ding to the Law of God, and their canons, statutes, and Ordinances: and it is related from the laws of *Geneva* (where an established Liturgy is one of their constitutions), that all there who were received to the Ministry, must oblige themselves by Oath, to observe the Ecclesiastical Ordinances ordained by the Councils of that City: and in the *Hungarian* Church, they binde themselves by oath to the observation of the Ecclesiastical canons and performing due obedience to the Bishop: But if the contentious amongst us will condemn all Ecclesiastical laws and sanctions, and account nothing pure, but what is used in their conventicles, I dare joyn issue with them even upon that, and appeal to their own practice and prescriptions, whether many things are not ordered according to the humours of the Minister; besides men are very much mistaken to think ceremonies and constitutions meerly indifferent, I mean, in the general; for however every particular ceremony be indifferent, and every particular constitution is arbitrary, and alterable, yet that there should be some ceremonies it is necessary; *necessitate absoluta*, inasmuch as no outward work can be performed without ceremonious circumstances, some or other; and that there should be some constitutions concerning them, it is also necessary, though not simply and absolutely, as the former, yet *ex hypothesi, & necessitate convenientia*, otherwise *quot capita, tot schismata*; whereof what other would be the issue but infinite distractions, and disorderly confusions in the Church, when every one acts as his humour leads him, and that upon this account Constitutions some or other are necessary, is agreeable

to the Apostles when they met in a Council at *Fern-
salem* for settling the Churches peace ; We reade,
Acts. 15. 28. that they would lay no other burthen
~~upon~~ besides these necessary things : 'twas not
enough with them, that the things would be neces-
sary when they had required them, but they looked
on an antecedent necessity, which was the only
ground of their imposing these Commands upon
the Gentile-Christians : but observe, this antecedent
necessity did not arise from the nature of the things
enjoyed, but from the expediency and convenien-
cy there was for the Injunction, by reason of the
present juncture of affairs, and to say otherwise,
would be to contradict the Apostle, or make him to
contradict himself : from which Apostolical synod
(as may be well noted) the *London-Ministers* in their
Proposicion allow a Synod power of imposing things
on the Church, which they assert to be included in
the word *invidet* and consequently, that things in-
different in their own nature become necessary to be
practiced after such a decree or Injunction, the like Cap. 12.
do the Assembly grant in their Confession ; more-
over the Apostles did not only exercise this power
when they sat in Council together, but when they
were asunder also : *St. Paul* often mentions Consti-
tutions that he made for diverse Churches, for the
Church of *Galatia* he made an Order, that Collecti-
ons for the poor should be made on every first day of
the week, and meant to bring in the same custome in-
to the *Corinthian* Church : he framed Ordinances al-
so for that Church : so for the Church of *Thessaloni-*
ca, where he commanded opposers against his deter-
minations to be excommunicated ; neither could
such

1 Cor. 16. 1. 2.

1 Cor. 11.

2 Thess. 3. 14.

Such things as these be commanded by an unchangeable law, since they are to be taken up and laid aside, as occasion serveth, therefore the Apostle having instructed the *Corinthians* in matters of faith and godliness, puts off these other matters till his own coming, that he might see what is most expedient; *the rest will I set in order when I come*, where he promiseth you see to appoint things belonging to outward Order; now we know, that he never came to *Corinth* after that, who then did order these other things, but the Governours of the Church? he might have prescribed unto them a compleat form for outward Order and Polity, but he foresaw that the same orders would not suit every state of a particular Church, and therefore his coming being prevented, his successors had power to determine of things; and if the same orders and constitutions will not serve a particular Church at all times, how was it possible for the Apostles to express all matters of Rites and Orders belonging to the Catholick Church? Sometimes the Church hath to do with Pagans, sometimes with Hereticks, and those diverse, by reason whereof the Church hath been occasioned to change her Rites, as namely dipping in baptism, which she hath changed from thrice to once, and from once to thrice; accordingly as the 20th Article ascribes a power to the Church to decree Rites and Ceremonies, so the 34th says, every particular Church hath authority to ordain, change or abolish Ceremonies or Rites in the Church: the same in the Articles of Religion of the Church of *Ireland* printed in the Reign of Queen *Elizabeth*: and accords with the Confession of the Reformed Church of *France*, published

published in the year 1562. which adds, *qui hoc de-* Discipl. des
trestant cerebrosi & perversas apud nos habentur, such Egl. Reform.
 as refuse to obey are accounted with us obstinate and de Franc. Ch.
 brain-sick; and accordingly ought they to be pro- des Consistoi-
 ceeded against; and in case other Methods do not res Art. 31.
 take, *ils seront retranches de l'Eglise,* they are to be as may be seen
 cut off from the Church: so our Saviour, *he that* also in Con-
heareth not the Church, let him be unto thee, as a heathen fess. Eccl. Gal.
man and a publican, and what is the condition of such? inter opuscula
they are delivered over unto Satan; a sad condition, if Calvini.
 true, and most true it is, *verily I say unto you, whatso-*
ever ye shall binde on earth, shall be bound in heaven; this
 is no *brutum fulmen*: such a blinding as this, may be
 a prologue to the casting into utter darkness: *hoc*
vero erat futuri judicii prejudicium, saith *Tertullian*, this
 doom is the forerunner of the day of doom, and a
 true president of that sentence, which shall then pass
 upon disobedient persons, which hath been so deeply
 resented by some, that we reade of many in History,
 who would not admit of comfort after Excommuni-
 cation, till they were reconciled to the Church;
 and if I mistake not, the incestuous person men-
 tioned, 1 Cor. 6. and 2 Cor. 2. may be a pregnant ex-
 ample, after whose excommunication, so deep a
 sorrow seized upon him, as that the Apostle himself
 fearing that he should be swallowed up with it, for
 the saving of his soul, gave order for his absolution:
 such then, as will not obey the constitutions of the
 Church, must looke to feel the weight of her cen-
 sures: but if after this any persevere in their pervers-
 ness, then the Magistrate may doubtless by his pow-
 er, used with Christian moderation, endeavour to
 stop the spreading of the contagion, and do what in

1. Cor. 6. 1.

Prope finem.

wisdome he thinks meet to preserve the purity and peace of Church and State, urging against them either that of *Rom.* 14. 22. or *1 Cor.* 10. 32. or that of *Gal.* 5. 12. *I would that they were even cut off that trouble you*; whereby doubtless is meant, not a cutting off from the Church by way of Excommunication, for that was in *St. Pauls* power to do, nay, they had cut themselves off from the Church before, but a cutting off by the civil power which then was heathen, and therefore he would not have it made use of by Christians, for he would not allow them to appeal to unbelieving Magistrates, no, not in Civil, much less in Spiritual matters; and so wisheth only there were a fitting power, that is, a Christian Magistrate to punish or banish those that trouble the Church of Christ, or since there was no such power, he imprecates, that God would be pleased to cut them off by his own hand: and in the Apostles time 'tis very observable, that there were corporal punishments miraculously added to the Churches censures, upon the obstinate and contumacious; not only in the particular Instances of *Saul*, *Ananias*, *Saphira*, *Elimas*, but the delivering a person unto Satan, hath been ordinarily observed, to include with the sentence of the Church, a giving him over to some outward bodily calamities, to be inflicted on him by the evil spirit; of which a particular instance is given by *Paulinus* in the life of *St. Ambrose*, concerning the servant of one *Stilico*: and this is presumed to have continued in the Church, whilst it subsisted without any influence from the secular power, but when once the Church came to be incorporated into the Common-wealth, the miraculous way of adding punishment

punishment to the Churches censures ceased, and the Magistrate took care to enforce the spiritual weapons of the Church with the more sensibly keen and sharp ones of the Civil State. Thus is it done at Geneva it self ; where the Magistrates shew great rigour against them that are disobedient to the Orders of the Church ; insomuch that if any be so unwise as to despise them, he is openly punished with Banishment, or otherwise. *Si quis praefraet auctoritatem Ecclesiae spernat,*—If any one (saith Calvin) do obstinately slight the authority of the Church, unless he leaves his contumacy, he is banished by the Senate for a year, and if any one shew himself unruly and stubborn, the Senate doth take the cause to it self, and punisheth the Party : such offenders therefore, as disobey the Orders and Canons of the Church, and contumaciously persist therein, ought to be soundly scourged by the Pastoral rod, and cut off from the body of the Church by the spiritual sword of excommunication ; and if that will not work a reformation, as indeed it is not likely to do, upon the more obstinate and schismatical, who are like to think themselves shrewdly hurt, by being cut off from that body, which they chuse not to be of and so being punished into a quiet enjoyment of their sweet separation, they have but their deserts ; if, as examples and warning to others, they be delivered up into the hands of the civil powers, and so they be haled to the Judge, and the Judge deliver them to the Officer, and the Officer cast them into Prison : indeed were the Consciences of men as they should be, the censures of the Church might be a sufficient coercion upon them, but being as too

many are, hell and damnation-proof, if the Bishop had no other defensives but Excommunication, no other power but that of the keys, he may (as one noteth) for any notable effect, he is like to do upon the factious and contumacious, surrender his Pastoral staff, shut up the Church, and put those keys under the door; Thus then we have seen that the Churches of God have, may, and ought to have, as formerly, their Canons and Constitutions, to which all Christians are bound to give obedience, otherwise they incur the Churches censures, and are worthy to be debarred the priviledge of such a society, and what other punishment the Civil Magistrate thinks good to annex.

2ly, We infer, that the Church hath her customes: now in case there be no certain constitution, a general received custome hath the force of a law; thus all Societies, besides their laws in books, have their customes in practice, and those not to be taken up and laid down at every mans pleasure: the Civil-Law says this of custome, *Imo magna Auctoritatis hoc jus habetur ut non fuerit scripto comprehendere necesse*; so the Apostle here was zealous for Church-customes, as were likewise all the Fathers of the Nicene Council, *in de qua adduxerunt*, let customes say they prevail, let them carry it: and in those things (saith St. *Austin*) wherein the holy Scripture hath defined nothing, *mos populi Dei & instituta majorum* *pro lege tenenda sunt*: the customes of Gods people and the appointments of our forefathers must be held for laws, but we need no other, and can have no greater instance in this case, then our Saviour himself, who, when he came into the world, complied with

Pand. l. Tit. 3. de legibus. 35.

Epist. 85.

Ubique Christus hoc exisset videtur ut ad recept. parentias actionum vel formularum respiceret, Heinolus.

with the Rites and customes he found, and this is the Topick whence our Apostle deduceth the last Argument he here useth in a matter of decency: 'tis in a word, *'tis not the custome*: which alone ought to suffice in things of that nature, though no other could be alledged, and which indeed ought to be alledged alone without any more ado, when we have to deal with contentious persons. St. Paul we finde was content to reason with those as were capable of satisfaction, but for such whom no reason could satisfy, but would be always contradicting and clamouring, he thought them not worthy of any other answer, then telling them, such is not, or such is the custome received and practized in the Church of God. Now against such contentious spirits amongst us, I shall make the same plea, and in justification of the known Rites and ceremonies and constitutions of this Church of *England*, appeal to the the ancient usages and customs of other Churches; I'll instance in some particulars.

1st, That of the *Surplice*, we reade of white vestments in St. Chrysost. and St. Jeroms time; *Polydore*, *Virgil*, and *Isidore* write, it was ordained by *Stephanus* Bishop of *Rome* in the third Century, to be used by Ministers on their Ministration; he that reads the 41 Chapter of the 4th Council of *Carthage* will finde, that it was used at that time; and *Theodoret* tells us that *Constantine* gave one to *Macarius* Bishop of *Jerusalem* as a peculiar garment to minister in: and the Etymology of the word *Superpellicium* used to signify a *Surplice*, denotes it to be of ancient use: and 'tis well observed, that in the Arabick language,
the

the Apostles in opposition to the *Chemarims* (which *Funius* renders *Atratos*) are termed by a word which some render *Albicantes*, others *viri albis induti vestibus*, men in white vests or Surplices, as is declared by *Buxtorfius*, and hath been observed by *R. D. Kimchi* on *Zeph. i. 4.* The Votaries likewise of the Lamb of God are represented to *St. John*, as celebrating his solemn service in the Christian Church in this habit. Moreover the Surplice is at this day used in the Reformed Churches of the *Augustan* confession : and whence is our *Dominica in albis*, our Whit-sunday, but from the white Robes then worn by all Christians ; and if so many used it then, may not one in a congregation use it now.

Vid. D. Hammond on *Rev. 198* and upon occasion by several other Reformed Churches. *vid. Consens. S. domin.*

Iust. Martyr against *Tryphon*, and in his *ad. Apol. Tertul. de Coron. Mil. G. de Refur. St. Cyp. de lapsis & Epist. 56. ad Ithib. S. Aug. Tom. 8. p. 262.*

2dly. *The Cross*, it was oft times used by all Christians in the Primitive times, and particularly in the Office for *Baptisme*, as *Tertull.* and others witness ; and so the Reformed Churches of the confession of *Augsburgh* for the most part use it, and in other parts of Divine Service ; and for further satisfaction, that 'tis according to ancient custome, I refer you to the 18 Cannon : nor can it be said to be an addition to the Sacrament of Baptisme, as the Rubrick before private Baptisme declares, nor a distinct Sacrament, having no invisible grace accompanying it, which is essentiall to constitute a Sacrament, neither do we pretend it hath ; so that 'tis not unlawful upon either of those Accounts, its use being (as the words which are spoken at the making of it expressly declare) only to signify, as among the Primitive Christians ; as when the King having created those noble knights of his Order, bestows

bestows upon them the Garter, and the blew Riband, as badges to be known by of others, and to put them in minde of the great honour done unto them ; in like manner when the Infant hath by baptisme been inrolled in the Militia of the king of glory, this signe of the Crofs is made upon his forehead, to declare that he was consecrated to Christ crucified, that he hath put on his Livery, and wears his Badge.

3dly. *The Ring in Marriage* : by a large consent of Churches and Nations hath a Ring been thought fit to establish the Matrimoniall contract, as a pledge or earnest thereof ; whence 'twas the ordinary custome of the Jews to use the Ring of espousing, as *Buxtorf.* witnesseth : the like among the customes of the Romans ; *Et digitus pignus fortasse Juvenal. dedisti* : but yet notwithstanding no part of their paganisme ; as *Tertul.* evinceth ; *S. Austin* calls it, *De Idol. c. 16. Arram sponsi* : In the Reformed Church of *Hessen* they marry with a Ring, they do the like in *Lithuania*, &c.

4ly. *The Gloria Patri*, and our often repeating of it : the Jews ordinarily used some such doxology or *Hallelujah*, and the Non-conformists at this day at the end of their prayers four or five times in an Assembly use that doxology, to whom with the Father, and the holy Ghost, &c. In the Arabick version of the Psalms we have, Glory be to the Father, &c. at the end of every tenth Psalm, and was probably in practice at the end of every Psalm. If being reasonably supposed that the words therein contained, ought to excite and stir up all the faithful who heard them recited, to praise the Lord.

Lord and magnify his Name. *Damasus* appointed it
Cos. 1. 2. de to be so in the 4th. Century, who was then Bishop of
Instit. Canob. *Rome*, and that the Western Churches used it so, we
 have the testimony of *Cassianus*, who lived above 1300
 years ago, and moreover he witnesseth, that in all the
 Churches of *France* they used to stand at it, and
 surely if we may and ought to stand at the rehear-
 sal of the Apostles Creed, to shew our constancy
 and readiness to maintain that faith which we there
 profess, much more at this Hymn, which is both a
Compendium or short profession of our faith, and a
 song of praise to God.

5ly, *Standing at the Gospel*; this is likewise ve-
 ry ancient, as appears by the Decree made for
 that purpose by *Anastasius*, Anno Christi 400. mentio-
 ned by *Platina* in his life; and if we may be-
 lieve *Durantus*, it was in use long before.

6ly, *Standing at the Psalms and Hymns*; this gesture
 is taken notice of in Scripture as very proper for
 our lauds and thanksgivings; at this Office we
 reade all *Israel* stood in *David's* time, 2 *Chron.* 7.
 and so long after the Levites called to the people
 to stand up and blesse the Lord their God, *Neh.* 9. 5.

7ly, *Kneeling at the receiving of the Eucharist*; this
 hath been anciently used in the Church, and the
 more generally observed by reason of the *Arrians*,
 who denyed the deity of Christ; so ought it to be
 used against the *Socinian* Hereticks and Familists;
 and if you will in opposition to the Pope, who all
 insolently shew their equality with Christ himself,
 by receiving it sitting, a gesture which at the re-
 ceiving of the Communion hath been prohibited,
 if not condemned, by a full Synod of Protestants
 in

in Poland: moreover it was the ordinary gesture in the Romish Pagan Idolatry, the ancient laws of their Pagan-worship requiring, *Ut adoraturi sedcant*; which as *Plutarch* affirmeth, was appointed by *Numa Pompilius*: and *Tertullian* informs us, that at their Gentile Solemnities, even in his time *adoratis sigillaribus suis sedendo*. And besides sitting at prayers (when I hope we are lifting up our hearts as we receive the Sacrament) is against all Scripture-Presidents and Commands, *Psal.* 95. 6. and *1 Sam.* 7. 18. is rather to be rendred, *he stood before the Lord and said*, and *Vatablus* well observes upon it, *non licuit sedentem orare*, so in the N. T. *Act.* 20. 36, 21, 5, 9, 40. This was forbidden in the primitive Church, as *Tertull.* witnesseth, *sedentem orare extra disciplinam*, to sit at prayers is against the rules of worship: he that ministrereth may sometimes kneel, sometimes stand, but he hath no warrant to let when he prayeth: thus *Solomon* at the Dedication of the Temple immediatly after one prayer upon his knees, *1 King.* 8. 54. he beginneth another of Benediction standing, *v.* 56. 57. but what gesture more convenient for the devout receiver then this of kneeling, who as he kneels may abase himself to the dust, and again (with the Royal Votary) may lift up his hands to God, and may look up,

8ly, *Bowing at the name of Jesus*; for this I refer you to the 18th Canon, and 52. Injunction of Queen *Elizabeth* to certify you, that it hath been an ancient custome of the Church; neither can any more be reasonably objected against it then going to Church at the toll of the Bell; for as the one tells us the time when we are to worship God, so the men-

D

tioning

Es procumben-
tibus interim
in genua di-
stribuunt, Bo-
hem. Confes-
Art. 13.
Denique sa-
cra Synaxi
Corpus & san-
guinem Do-
mini simul
percipientes
in Ceremon.
quasi Ecclesia
Grac viensis
in usu habet,
who were such
as joyned
themselves
with the fra-
tres Bobemi,
vid. at the end
of the Acts of
the General
Assembly of
Gracovia.
Anno 1573.

tioning of the name of Jesus puts us only in minde of him we owe all reverence to, without dishonouring him as the object of our worship by any Image of him, which only represents that which is neither the object nor reason of our worship. In Spain 'tis the custome as oft as they make mention of their King, they uncover their head, adding with all this short Salutation, *Nuestro senior que dios guarde muchos años*, our Lord whom God preserve many years : So Embassadors at their solemn Audience being covered, yet to shew their great reverence to their King whom they represent, they uncover their heads as oft as they make mention of him ; how much more reason have we who profess to be Christians, at our solemn Audiences and addresses, to use some token of Reverence and respects to the King of Kings, our Lord and Saviour Jesus Christ, as oft as we hear him mentioned : the truth is, all the names of God are holy, yet because the name *Jesus* exhibites to us the manifestation of God in the most endearing circumstances, therefore as the Mysteries celebrated on the Altar caused that preference of it before all other parts of the Church, for to do our worship towards, (which is to be our next instance) so this name of Jesus above all other names or words that signify God or his attributes, may well be made use of to determine the time and occasion, when in the time of Divine Service we should more exuberantly venture devotion in the worshipping God our Saviour, especially the Scripture seeming to hint some such thing to us.

In the Churches of *Lithuania, Polonia, and Bremen*, where they have their hats on at Sermon, they always put them off at the name of *Jesus*, viz *Durk. p. 34.*

gly, *Bowing*

gly, *Bowing towards the Altar, or at our entering into an house* *in and going out of the Church; which though not* *Salute.* *enjoyed by Canon, but left ad libitum, is yet so* *Matt. 18. and* *far recommended to us as an ancient custome, as* *why should we* *ought at least to put to silence such as are conten-* *not think it a* *tious and quarrellome, against those that observe* *part of Reli-* *it: we read that Moses did reverence at the very* *gious manners* *door of the Tabernacle, Numb. 20. and that He-* *to do some-* *zekiah, and all that were present with him, when* *thing answer-* *they had made an end of offering, bowed and wor-* *able, when we* *shipped: and for our bowing at our nearer ap-* *come into the* *proaches to the holy table, or the Altar, practised* *house of God.* *by Qu. Elizabeth, and King James, and which all* *Numb. 20. 6.* *the honourable Knights of the Garter are bound* *2 Chron. 29. 29* *to by their Order, it is of the same nature with* *putting off our hats whilst we are in the Church,* *and only determines a natural Act of reverence* *that way, which the Primitive Christians did use,* *to direct their worship and Adoration; being an* *Act of address, and of tender of honour unto* *God; 'tis therefore most fitly to be performed* *at or towards the place of our address, viz. the* *Altar, whereat anciently, as the Eucharist, so the* *whole devotions of the Church were performed,* *and presented to the divine Majesty; from which* *spiritual Sacrifices it received the name; so that* *all the honour the Altar receives in these adorati-* *ons made towards it, is this, that it is used as a* *directive Instrument for people to shew which way* *they are to set their faces when they make these* *adorations to God, but the worship is no more* *done to the Altar by being done towards it, then* *it is done to the Church by being done in it.*

D. Moore.

roly, *Turning and praying towards the East* : this hath been anciently commanded by *Vigilius* Bishop of *Rome*, *Auno Christi*, 540. and some write, that it was a tradition from the Apostles in solemn and publick prayers in the Church, that all should turn their faces towards the East, and for that reason Churches were built Eastwards, and a Canon to this purpose is ascribed to their name in the Arabick Code, to which agrees also an ancient profession of the Eastern Church, to be seen in the learned *Gregories* Notes ; and to make the custome to be of the greatest antiquity, the same Author observes, that the East in the Hebrew tongue is called *Redem*, the face or forepart ; the West *Achor*, the back-part ; the North *Smol*, the left hand ; the South *Teman*, the right hand ; which impositions (says he) respected either the making the first man towards the East, or rather the religious posture at that time ; and that *Adam* called the North the left hand, &c. because he himself in the service of God turned his face towards the East ; and there is great probability that he was no sooner dispatch't out of the dust, but he fell down to the same earth again, and adored his Master this same way : and 'tis not to be omitted, that our blessed Saviour is called the East, and that *his star appeared in the East*, and the Wise men came from thence ; nay more, the Angels that proclaimed his Nativity, for their Temple is to be seen upon the East of *Bethlem* ; he was born too in the Eastern parts of the world, nay, in *orientati angulo Crivatis Bethlem*, says *Bede* : but that he ascended up in the Eastern part of the heavens, it hath had the most ancient

*Bellar. de cul-
tu Sancti* 1. 3.
13.

Damasce.

*Greg. in his
Critic. Notes.*

Epiphanius

says, this was
the custome a-
mong primi-
tive Christi-
ans : so *Sr.*
Aust. and he
gives this as a
reason, be-
cause the East
is the most ho-
nourable part
of the world
being the Re-
gion of light
whence the
glorious Sun
ariseth. *Aust.*
lib. 2. de Serm.
Dom. in mon-
ac. c. 5.

ancient and full consent of the whole Church ; and if he so ascended , we need not doubt but he'l return by the same way that he went : the Angels intimate as much, *Math.* 24. 27. accordingly we lay in our dead with their faces towards the East, as if they should stand and rise upon their feet (at the Resurrection) to meet the Lord in the East : well therefore may we have respect to that rather than any other Region of heaven in our solemn devotions.

11ly, *Reading and Singing the Psalms and Hymns* alternately ; this agrees with the ancient practice of the Greek and Latin Churches ; so *Socrates* and *Theodoret* testify , and *St. Basil* having brought it into his Church of *Neo-Cæsarea* to avoid any thoughts of singularity and novelty pleads for his warrant, the Churches of *Aegypt*, *Theſſalonica*, *Libia*, *Palestine*, the *Arabians*, *Phenic*. *Syrians*, *Mesop.* among whom the custome was. Of *Anna* 'tis recorded, that she did answer in her gratulatory confession to *Simeon*, that went before her therein, as *Erasmus* renders the original : That this was the practice in the Church of *Alexandria* founded by *St. Mark*, we have likewise the report of *Eusebius*, out of *Philo Judæus* ; and the same *Philo Jud.* averreth, that that song of *Moses* and the children of *Israel*, *Exodus* 5. 1, 20. was uttered with responsal melodies, alternately repeated, and both the *Foma* and other tracts of the *Talmud* mention the people in the period of their prayers, expressing, *Blessed be the name of the glory of his Kingdome for ever and ever.* *Ignatius* goes further, and tells us, that this is the pattern set us by the Quire of Angels, who cry aloud.

Esay. 6. 2.

The reformed Churches of *Hessen* and *Bremen* use to sing their Psalms and Hymns by course, *vid.* *Durcl.* p. 38.

1 Epist. cb. 1.
v. 1. 2.

loud one to another, the Seraphim to the Cherubim, and the Cherubim ecchoing back again to the Seraphim, *holy, holy, holy* : and *Pliny* writing to *Trajan* in the Christians behalf, in the first Century, said, they used to sing and praise Christ *secum invicem* : and what exercise more becoming Christian Assemblies, then thus in his Temple to be every one speaking of his honour, and praising of him : The manner of performance could not be more decently and to greater Edification provided for, then is prescribed by Canon or Custome amongst us, were our hearts but once in tune for so sacred a work, and our practice more uniform, devout and harmonious in the Celebration of it : In a word, what can more fitly declare our admonishing one another, then the rehearsal of these Psalms and Hymns interchangeably and by course together, and that we do all this with grace or gratitude in our hearts unto the Lord, then the Doxology added in the conclusion.

12ly, *The Liturgy it self*, as 'tis a set and prescribed form ; 'tis well noted on *Timothy* the first Chapt. of the first Epistle, that that place hath a particular reference of this duty of prayer to the publick service of God, which will appear very rational, if we consider, that the Epistle is an Exhortation to *Timothy* who was invested with Episcopal Authority by *St. Paul*, and therefore ought to take care that common Supplications, &c. be made in the publick Assemblies ; to this purpose is that Gloss of *Beza* on the words following : *I will that men pray every where, &c. omnem locum intellige sacrificibus destinatum*, and more fully that of *Aretius*, who

who saith, that as *St. Paul* had given *Timothy* order in the former Chapter, to take care that sound Doctrine were preached to the people, so here, *ut certam habeant formulam*, a certain form of prayer consisting of those several parts there enumerated : in pursuance of this Apostolical Exhortation the Churches have still had their Liturgies, and that replenished with this variety. The *Indians* of *St. Thomas* have their service in the Syriack tongue, and their Liturgy is translated thence into Latine, and to be seen in *Bibliotheca veterum Patrum*, so is the Liturgy of the *Copti* or Christians of *Egypt*, made by *Severus* Patriarch of *Alexandria*; and there is also another attributed to *St. Peter* published by *Lindanus* : The *Æthiopian* Liturgy which hath *St. Matthew* for its reputed Author, set down by *Francis Alvarez* in the Portugal tongue, and afterwards written in Italian, is mentioned by *Cassand.* in his Liturgies : *Hegesippus* noteth, that *St. James* was called *Jacobus Liturgicus* for a form of service composed by him for the Church of *Jerusalem*, whereof he was Bishop, it is printed in Greek and Latine ; there are likewise Liturgies ascribed to *St. Chrysostome*, *St. Basil* or *Greg. Nazianz* used in the Greek Church, and one of *St. Cyril* of which he gives a large account in his Catechism. The *Gregorian* or *Roman* Liturgy, the *Musarabick* Liturgy of *Spain* composed by *Isidore Hispalen.* the *Officium Ambrosianum*, and that of *Alcuinus* in *England*, which *Bede* mentions, together with the *Dutch*, *Suevick*, *French* and *Danish* Liturgies : that of *Geneva* to be seen in *French*, *Latine* and *Englisb*, set forth by *Calvin* ; that of *Scotland* compiled by *Knoks* ; and if these be not instances enough

The Liturgy of *St. James* beginneth thus, Ἐν ᾧ-
 θη ἀμαρτιῶν
 μακάριστον
 με καὶ ἑξέ-
 νωσθε, &c. vid.
Christianogr.
 p. 96.
 Cap. I. p. 28.

nough for this custome, Bishop *Usher* will assure you, that all the Churches in the Christian world in the first and best times, had their set forms of Liturgy : and though it be supposed, that some of those which are extant are not genuine, yet the judgement of the Church where they are used, is an argument of great authority to any prudent man, if not that these Liturgies are purely the same with those that were written by those holy men, yet that there were such Liturgies of their penning : moreover have we not a set form of worship and address unto God recorded by St. *John*, as sung in heaven, composed out of the songs of *Moses*, of *David*, and of *Jeremy*, which certainly is a very good President for us, although but revealed to St. *John* by way of vision and extasy : or if you look back to the times before the Gospel, nay, before the Law, the Jews have a form of prayer recorded which they say was used by *Noah*, you may see it in the original ; in the Notes of that learned *Gregory*, many of *David's* Psalms were used, as the Jewish Liturgy ; and the profound *Mede* gives them that Title ; one notable Instance there is for the antiquity of forms of publick and prescribed prayers, in a Samaritan Chronicle or record, which the renowned Arch-Bishop of *Armagh* procured from the Library of the learned *Joseph Scaliger* : more you may observe in the Rabbins works, and from them in *Scaliger*, *Selden*, *Fagius*, *Buxtorfius*, and *Capellus* tells us with *Selden*, that *Ezra* and his house the great Synagogue, appointed 18 Forms of Benediction : the Jewish *Talmud*, especially that part called the *Mischna* is full of such forms, which carry the names

Rev. 15.

Exod. 5. 1.

Psal. 145.

Jer. 10. 6, 7.

Spicilegium,
p. 68.

In his Notes
on *Eutich.* p.
42. 411.

names of the ancient Rabbins that composed them : the first Chapter of the *Talmud* is entituled (as *Buxtorf* observes) *Berachos* , i. e. of blessings and prayers for the fruit of the earth ; and the practise of the Jews ever since the penning of the *Talmud* in recording their set forms of prayer upon diverse occasions, is an Argument that it was their use to compose such, and use them in more ancient times , as is evident by the many volumes of publick devotions published by them : the Assembly appointed a form of prayer for the Navy , from which they were not to vary, and *Smectimus* allowed of imposition in some cases : for they propound this as an expedient , if it shall appear any Minister proves insufficient, to discharge the duty of prayer in a conceived way , it may be imposed upon him as a punishment to use a set form and no other ; but what would they have done if the person thought himself sufficient : Further, that the Lords prayer was prescribed as a form is likewise acknowledged by the Assembly in their Annotations on that place of *St. Luke* , and accordingly hath it been made use of in the Church of God ; *St. Cyprian* saith , it was used in all the Christian world , and generally used in all Liturgies and publick prayers and administration of the Lords Supper : so *St. Ferome*, *St. Gregory* , *St. Ambrose*, and *Gregory the great* , saith, it was used by the Apostles : *Fox* grants as much in his disputation about the Mass, and the same *Gregory* noteth moreover, that in the Greek Church it was ordinarily said by all the people together : the Church of *France* and other Reformed Churches do repeat it several times

E

Hier. l. 3. contr.
Pelagianos.
Austin.
Epist. 39.
Greg. l. 7.
Ep. 63.
Ambr. l. 5. de
Sacra. c. 4.

Vid Corpus
discipl. of the
Dutch
Church of
London.

*Euseb. de laud.
Constant. &
de vit. Const.
l. 4. c. 19. 20.
Ibid. c. 17.*

in their Liturgies, and such Protestants as follow the *Augustan* Confession, and those of the Reformed Church of *Holland* say it ordinarily before and after meals at the end of their Graces: to add further, it is not probable that *Constantine* the Emperour would have composed *divinis donis*; godly prayers for the use of his souldiers, if such forms had not then been used in the Christian Church, as *Eusebius* reports he did; and the same Author speaks of *divinis inditiis*, prayers that were constituted and appointed: *Origen* a 100 years before cites a piece of the usual Liturgy, saying, *frequenter in oratione dicimus da omnipotens, da nobis partem cum prophetis*, &c. and in his book against *Celsus*, he declares Christi-

Lib. 6.

23. Canon of
the 3d Coun-
cil of Carth.

Anno Christi

317. the reason
which the

Council adds
is, ne forte ali-

que contra si-

dem vel per ig-

norantiam vel

per minus stu-

dium sit com-

positum, the

very same rea-

son, which *Sel-*

den gives for

the Jewish Li-

turgy from
Eura's time in
his Notes on
Eutich.
Vid. D. Ham-
monds's Collec.
from hence, in
his view of the
Directory.

Scilicet. 15.

ans to use *οὐρανίου* *divinis* prayers which were or-
dained or constituted: St. *Cyprian* intimates use
of forms in the *Carthaginian* service, by describing
the entrance *sursum corda*, &c. So *Tertullian* a form
of abrenunciation in baptism: *Fustin Martyr* hath
the word *divinam* Common-prayer; and the Coun-
cil of *Laodicea* speaks of *λεττηριῶν divinis* a Liturgy
of prayers; and the 18th Canon thereof is, that none
should pray *arbitrio*, but *semper eadem preces*. The
Council of *Carthage* ordained thus: *Quicunque preces*
aliunde desumit, &c. whosoever should frame any
other prayers, should first consult with his more
learned Brethren, thinking it fit, that in this part
of Gods worship, especially the Spirits of the Pro-
phets, should be subject to the Prophets: thence
we have *Calvins* *Valde probo*, speaking of a form of
prayer, in his Epistle to the Protector: *Ignatius* in
his Epistle to the *Magnesians* doth earnestly enjoin,
una divinis usum that there be one Common prayer in
all

all the Church, and in process of time the *Mile. Mileb. Can. 12*
vitan Council did accordingly take care, that the
 prayers of the Church, and no others should be
 used; and the Council of *Gangrene* hath made one
 Canon to this end, *ne orationes Ecclesie contemnuntur*: *Canon. 5.*
 yet this I must needs say, we are not so restrained, *Anno. 324.*
 but on occasion; even in publick we may use
 our gifts, if they be grave, modest, discreet and
 humble; for which we have the Royal approba-
 tion of one, who is the best interpreter of the law,
 in his *Εὐκὴν Βασίλειον*. Now for the Liturgy of our
 Church, 'tis such, that Mr *Fox* (though a friend
 to the Presbyterians) stuck not to say, it was in-
 dited by the holy Ghost. Bishop *Cranmer* one of
 our first Reformers, and a chief compiler there-
 of made challenge to defend it, and to prove it
 perfectly agreeable to the word of God, and the
 same in effect which had been 1500 years in the
 Church of Christ; and saith a late Reverend *B. Gauden.*
 Writer, Let any sober man, that is able, com-
 pare the Liturgy of the Church of *England* with
 those now extant, and he will finde nothing ex-
 cellent in any of them, but is in this of our Church;
 many things which are less clear or necessary in
 them are better expressed or wisely omitted in this:
 Neither is there (saith another) any ancient clas-
 sically condemned heresy to be found in the re-
 cords of Councils, Church-histories, confutation
 of Fathers, which is not by some clause or other
 of our common-prayer excluded; nor could all its
 most spiteful adversaries ever yet draw up any
 material objection against it, but have still disco-
 vered more weakness in themselves then in that.

Gen. 3. 8.
Vid. Talmud.
Be achi.

But lastly, whilst we are speaking of prayer, let us minde the house of prayer : that there have ever been in the Church of God places consecrated and set apart for his worship, whereto all were bound to resort. I might here ascend up as high as *Adam*, and bring this custome down to our present age, and shew you, how that before the fall in Paradise God had that which was analogical to a Church or Temple, a distinct place where he manifested himself in a peculiar and special manner, for so the phrase *Mippene Fehovah* is understood by the Jews; accordingly not long after, *Cain* for murder is said to be banished from the presence of the Lord, *Gen. 4. 16.* and *Abel* though he sacrificed abroad and in an open place, yet it seems it was in a place prepared or set apart for that purpose, *Gen. 4. 4.* but I shall content my self to speak only to the time of the Gospel, and the next succeeding Ages, not to mention the Gentile Court of the Temple, which our Saviour declared to be a place consecrated by virtue of that Text of *Isaiah* : 'tis well known how that our Saviour and his Apostles often repaired for the publick exercise of Religion to the Jewish Synagogues and Temple; besides here were then other places of prayer set apart by the Jews, and frequented by the Christians, nay by Christ himself, as *Luk. 6. 12.* and continued all night, *in οἴκῳ τοῦ Θεοῦ*, in Gods house of prayer; for *οἶκος* signifies a house of prayer, as well as prayer it self: in which sence *Fruenat* useth the words *In quâ te quero Proseucha*, and it must be so understood here, or else there cannot well be any true grammatical

tical construction made of the words without wrong-*Vid. Tremel.*
ing, or at least streightning the sence: so *Act. 16. 13. in locum.*
ἐν οἴκῳ προσευχῆς ἦν, where a *house of prayer* was famed
or reputed to be the Arabick *locus orationis*; the Sy-
riack *domus orationis*, and St. Paul made it a place to
preach in also: we have the same word again in
the 16th. *verse*; and in the like manner may we
render it, as we went *in προσευχῇ*, to a house of
prayer a Damsell met us; nay, their going from
one place to another to pray, doth argue as much,
viz. that they had then some places more peculi-
ar for prayer than others. Christ and his Apostles
found other consecrated places which they made
use of for publick and Divine Service; such were
the *ὑπερῶνα* or upper Rooms so often mentioned in
the Old and New Testament, which as the learn-
ed *Gregory* observes in his critical Notes, were no
other then places set apart for prayer and other
religious exercises: now 'tis certain, that Christ
and his Apostles repaired not to these places in
compliance with *Moses's* Rites, or because of any
command in *Moses's* law, but that they might
perform their Christian Solemnities in places hal-
lowed or fit for such sacred uses; and it is pro-
bable, that the Apostles themselves in some short
process of time, or some other convert Christi-
ans as were contemporary with them, did destinate
and set apart houses of their own, which after
Dedication for distinction-sake (as they called the
Christian Sabbath the Lords day so,) they called
these Christian Synagogues, ~~synagogues~~ Churches, and
in some time after *synag.* that is to say, the Lords:
from whence the the English word *Church*, or with
an

an aspirate, Church, which is as much as to say, the Lords ; now that 'tis very likely, that Christians did consecrate and set apart such houses of their own, even in the Apostles time, appears, because we finde the Apostle mentioning some such place or places distinguished by name from any as were in use among the Jews, as is evident from 1 Cor. 14. 28, 35. and 1 Cor. 11. 18. compared with v. 20. this is made yet more probable from Instances out of ancient history, which speaks of many Churches even in the Apostles times : St. *Martialis* who lived near their time, makes mention of such religious structures then already in use : the like doth *Niceph. Constantinopolitanus* ; and he instances in one among the rest founded by St. *Andrew. Simeon Metaphrastes* tells of Temples and Altars built by St. *Luke* ; St. *Cyril* saith, that that place was a Church consecrated by the Apostles, in which they were assembled at the day of *Pentecost* : some likewise think, that the house in which the blessed Virgin Mother dwelt at *Nazareth*, was made a Temple, and consecrated by the Apostles : and *Alexander* reports in the life of St. *Bernard*, that St. *Marks* house *Act. 12. 12.* was a Christian Temple or Oratory, probably such an one as *Eusebius* calls *αὐτοῦ τοῦ κυρίου* for such the Primitive Christians had in imitation of the Jews, and St. *Ferome* mentions a famous Church there : *Eusebius* likewise speaks of Oratories and Churches which he calls *prisca Aedificia*, which denotes they were of some hundred years standing, otherwise they could not be well termed old or ancient ; and therefore they were such doubtless as were built in the Apostles times.

Epist. ad Tholof. Chap. 8.

Cat. Epist. 3. 8.

Hist. vii. St. Luk. Catch. 6.

Turkel. lib. 11. Annal. Vid 1. 8. c. 1. and lib. 4. c. 45.

times : but if we look to the Ages immediately succeeding the Apostles, even to the time of *Constantine*, and lower, I need not descend : we cannot want Instances to prove, that there were houses consecrated and set apart by Christians themselves, and that they had every where Oratories and Churches of their own, which they made use of for their Religious solemnities. *Philo* the Jew speaking of the worshippers of *Egypt*, saith, in every village they had a Religious house which they call *Seminon*, which comes near the Greek *συνήτοριον*, which signifies a place of worship : and if *Lucian* may be believed, he describes one of the Christian Churches richly gilt and adorned in *Trajan's* time, who lived *Anno* 103. nor is it but to be admired how zealous the Emperour *Constantine* was for having a house of prayer, who as *Socrates* and *Zozomon* tell us, built many himself, and such as were very magnificent ; and being about to make war with the *Persians*, he caused a Tabernacle or moving Temple to be made, to carry with him, that therefore he might always have a holy house for his God, sanctified and prepared for religious worship. And now as it hath been thus the custome in all Ages to have places set apart for prayer and other religious Rites, so there have been Laws and Constitutions made, as now at this day in our Church, to enjoin the people to repair thereunto : 'twas made a law in *Israel*, that the Tribes should go up to the Temple, and consonant thereto is *Ignatius's* Injunction in the first times of the Gospel, *ἅπαντες ἐλθὲτε εἰς τὸ ναὸν τοῦ κυρίου ἡμῶν* all to one place, all to the Temple of God, in his undoubted Epistle to

Euseb. l. 2. c. 17.

Dial Philos.

Socrat. l. 2. c. 8.

Zozomon.

l. 3. c. 5.

Euseb. de Vit.

Const. lib. 4.

c. 36.

Socrat. lib. 1.

c. 14.

The Act against them, calls them *scditionous Conventicles*. *Siquis docet domum Deiconscriptibile in esse & conventu qui in ea aguntur Anathema sit.* Cannon. 5. Canon. 38.

reason of the first building or erecting of Churches, *Non ut divisi simus cum convenire oportet, sed ut divisi jungamur*, q. d. to prevent Conventicles and such like clandestine factious meetings, and such like the Law of our Land accounts all religious Assemblies in private houses and places unhallowed and common ; for which cause *Fustinian* the Emperour enacted a Law against them, and the ancient Council of *Gangra* held in the purer times of the Church about the year 324. pronounced *Anathema* against *Eustachius* and his adherents, who held that Churches should be neglected, and publick meetings in them left off, and that there should be no other Churches but mens private houses, and no other meetings but Conventicles : Even in heathen *Rome*, the most learned *P. Aferodius* tells us when a sort of Innovatours kept their Conventicles in opposition to the way received among them, of worshipping their Gods, the Senate made an Act there should be no such meeting, as tending to the disturbance of the State and the publick peace ; *Et si quis tale sacrum solemne & necessarium duceret* : and the Senate gave him leave, it must be with this condition, that when he performed his offices of Religion his own way, *ita id sacrum faceret dum ne plures quam quinque sacrificio interessent* ; and if they were thus solicitous to preserve and establish, as a sacred inviolable thing, the Idolatrous worship of their false Gods, what care can be great enough to secure the solemn worship of the only true God, when it is shaken by such divisions ? moreover in the days of *Charles* the Great, there was a Cannon made in the Council

cil of *Towers*, wherein the people were required to behave themselves reverently in the Church, to which our 18. Canon well agrees, and both to that of *St. Paul*, 1 *Cor.* 11. but this by the way: since then we have every where Churches erected and places of publick worship, which we are strictly enjoyned by authority to frequent and repair unto, at all set times, and seasons; what is it less then schism, were there nothing else in it, out of contempt and opposition to that Communion, to have recourse to private and clandestine meetings; and though Antiquity mentions unto us private meetings, yet we may finde that they were not set up for a separation; nor out of opinion that better services were performed there then in the Church, but they were necessitated thereunto by reason of persecution, which oft-times lay sore on the primitive Christians; otherwise they brought upon them the guilt of Schism, and were accordingly so censured, and held as Schismatics. Thus were the *Samaritans* reputed, whose Schism lay only in their Separating from the appointed place of worship, and setting up another in opposition to it: for if we audit an account of the *Samaritans* guilt according to *Epiphanius*, *Josephus*, *Scaliger*, and others, we shall finde they came at last to differ nothing from the Jews but the place of meeting; but whether this be such a guilt as should make those terms equivalent, he is a *Samaritan*, he hath a devil, and is mad: I shall not say but it is such as makes our Saviour say somewhat exclusively, *John* 4. 22. all the blessings and Salvations of the law did indeed hover upon Mount *Gerizem* were given thence, that was

the place of them, but they were cut away when Schism came; the Church is not a place of blessing when it is built against a Church, *Gerizim* is *Ebal* when it stands in competition with *Mount Sion*. Thus I have in some measure I hope, justified the Rites and Ceremonies, and Constitutions of our Church, by shewing how perfectly conformable they are to the customes of the Churches of God.

All that I have now to adde is a short *Paranesis* or Exhortation, that you would all be perswaded to a compleat conformity, and for you my reverend Brethren of the Clergy, as we are set over, so we should be both teachers and leaders of the people, both by doctrine and example, bringing them into these paths of religious worship, and directing them to walk orderly therein: as *the Priests lips should preserve knowledge*, so we should

In France such
who were entrusted
with the care of souls
were obliged to give account
at certain times to
the Bishop, whether the
Rites and Ceremonies of
the Church to which they
were subject were observed.
Fenn. Synod. Capit.
lib. 5. c. 2.

enable our selves not only to shew, but also defend the lawfulness of our Churches Rites and customes, and of that good old way which our Fathers walked in, whose steps we follow; this the 8 Canon enjoyns us all, to preach up twice a year at the least, upon penalty of suspension; but because most of us, if not all, shall amongst our people finde some, who will hate, or at least, dislike us, if we plainly tell them a truth that thwarts their prejudices, we should therefore prudently insinuate these things, and by this innocent *Lenocinium* steal their affections into all the paths of truth. I cannot see how it is consistent with our duty to conceal any part or circumstance of religious worship which hath so immediate attendance and reference to practice; much less should

should we tread in the steps of those in a sence worse then non-conforming Brethren, who to gain the affections of the giddy and injudicious, and make their lower parts seem tall and reverend, discover a dislike to some of the Churches Rites and Ceremonies, whereby others are traduced by the male-contented party, (who brook every man the better by how much the less obedient) for persons more superstitious (as they call it) then they need, by which means also they work a kinde of aversion in those who were in a fair way to be perfectly conformable, and confirm such who have already forsaken our Communion; let us then above all others take heed we do not by this means enhance the repute of a faction, nor let us encourage a peevish Schismatick by Christening his childe without the Crosse or Surplice; to abate the Crosse or Ring, to lay aside the Surplice, to curtail the prayers, to omit the Letany or second service, I know recommends a man farther to some humours, then all the parts, learning and sobriety of another that is faithful to his duty; but I beseech all to remember that it is God and conscience, and the publick laws that ought to be satisfied, and not a private interest or a faction. You have all taken the Oaths of Supremacy and Canonical obedience, and there is nothing required of you but what the King may lawfully command, nothing but what the Canons of the Church enjoin, and what your selves when you entred into the Ministry knew you were all bound to observe; but if there be any that will not consider and weigh there Engagements, I hope the respective Church-wardens will look to their

Oath, and make a true Presentment, not forswear themselves to excuse their Ministers; and methinks none can take it ill, if they will not hazard those very souls which themselves labour to save: the like care ought the Church-wardens to take in presenting the faults and faileurs of the people as well as of their Minister, as by Oath they are bound, which in case you wilfully omit, the 117 Canon declares, the Ordinary may proceed against you in such sort, as in causes of wilfull perjury in a Court Ecclesiastical 'tis already by Law provided; but if the Church-wardens do conscientiously discharge their duty, and delinquents be duly presented, and then they continue perverse and refractory, and so prove contentious, they are in the next place to be rejected and censured as Impugners of the Customes of the Church, according to that of our Apostle in the text: *If any seem to be contentious, we have no such custome, nor the Church of God.*

FINIS.
